

REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 4th August 1900.

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I.—FOREIGN POLITICS.

THE *Habilul Mateen* [Calcutta] of the 23rd July has the following:—

HABLUL MATEEN,
July 23rd, 1900.

The Persian Government. The Persians are not to blame for their present attitude towards their Government, seeing that they receive no help from it. They see that other kingdoms abound in schools, colleges, hospitals, dispensaries, and public places of recreation. They also see the manner in which the civil, military, and sanitary administration of other countries is carried on. They also see that the foreign Consuls in Persia help the subjects of their respective countries in any matter in which their help is wanted. They also see that other Governments devote their entire resources to the welfare of their subjects, that they do not undertake any work of a public character without the consent of the people, and that they duly pay their functionaries from the State treasury. Every other Government has a fixed expenditure, and the people, therefore, do not hesitate to help those Governments with money when they require it. A civilised Government does not take a loan from a foreign nation unless such a step is calculated to benefit its subjects. If there be no mutual confidence between the rulers and the ruled, it is impossible for any country to prosper. A kingdom like Persia, where there is no sympathy between the rulers and the ruled, is sure to decline. In fact, the separation of the temporal from the spiritual authority lies at the root of the decline of the Musalman power. So long as both these powers were possessed by the successors of the Prophet the Musalman power rose higher and higher.

2. The same paper is sorry to hear that a Belgian has been appointed

HABLUL MATEEN.

The appointment of a Belgian Minister of Commerce in Persia. The Shah before Minister in Persia. starting for Europe issued the *firman* of his appointment.

3. The same paper says that the Boer war has caused a severe drain

HABLUL MATEEN.

The British Parliament in the question of meeting the cost of the Boer war. upon the British exchequer. After the war is over, the British Parliament will sit to consider how the loss is to be made good. They will, of course, propose a plan for raising the necessary money from the British nation in such a way that no one may have any ground to complain against the measure. All this shows that the kingdom of Britain is governed by the people.

4. The same paper says that the Persians ought to study the European

HABLUL MATEEN.

Persia in danger of being conquered by European nations. sciences in the Turkish language, so that they may be able to know something about the world. If they do not do something to spread knowledge in their country, the rising generation of Musalmans, in great misery and hardship, will everywhere become disciples of the Western people, and will have to carry their wine-pitchers and wine-cups. It is a pity that the Persians do not feel sorry to see their countrymen confined as prisoners in Russian jails and working as coolies in that country. O Persians, where is your self-respect? Do you like to see the shrines of your Prophet and saints trampled over by infidels and the proud and arrogant Pharaohs of Europe? O Persians, stop your ears lest you be deafened by the sound of thunder, and be quick lest you be burnt alive by electric flashes. Stand up and see how an overwhelming flood of warriors is pouring through the defiles of that mountain.

5. Referring to the affairs of the Armenian interpreter employed in

HABLUL MATEEN.

The Armenian interpreter to the Persian Embassy at Constantinople, a correspondent of the same paper observes that there is no doubt that the interpreter in question is the Persian ambassador at Constantinople.

not an honest man. He acted for some time as the Persian Consul at that place. Constantinople being a place resorted to by Persian noblemen, merchants, pilgrims, and professional men, the Persian Consul in that town has full control over the spiritual and temporal concerns of those Persians. Such a sacred power must not be placed in the hands of a man who has nothing to do with the Muhammadan religion. It is a matter of satisfaction that he is no more in that office. He is now an interpreter to the Persian Ambassador, an office requiring stricter integrity than the above. Turkey and Persia being both Musalman kingdoms, every effort is being made to bring about their union, and no one but a true Musalman can accomplish that task in a fitting

manner. The interpreter in question is totally ignorant of the etiquette and ceremony with which the ambassador of one Musalman potentate must present himself before another. It is true that Persia is very poor in education, but she is not so poor as to be unable to furnish a man who will be able to act as an interpreter to the Persian Ambassador at Constantinople. One does not feel so sorry to see all posts of trust and honour in Persia given to aliens as one does to see this man at the Persian Embassy at Stamboul.

HABLU MATEEN,
July 23rd, 1900.

6. The same paper advises the Islamia Company of Persia to take a contract for the construction of the proposed railway lines in Persia. The Company ought to apply to the Shah for that concession. The proposed railways will do much good to the country.

7. The Government of India has been requested, says the *Sanjivani* [Calcutta] of the 26th July, to supply food-grains for the European and American troops fighting in China. But would it be proper to send away food-grains from famine-stricken India? In time of war, men forget what is right and what is wrong. But it is hoped that Lord Curzon will consult India's interest before anything else.

HITAVADI,
July 27th, 1900.

8. The *Hitavadi* [Calcutta] of the 27th July has the following:—
"England in China." China is now somewhat in the condition of a carcass, which, though lying in a distant forest or a lonely desert, attracts flights of vultures from all quarters. The vultures flock to the carcass and try to devour it piece-meal. Even so the civilised Western Powers, seeing the Boxers opposing foreign aggression and tyranny, are resolved to devour China piece-meal, ignoring all religious and moral considerations. Like vultures flocking to the carcass, European troops and fleets are flocking to China. The whole world seems to have taken up arms against China. On one side stand the Boxers aided by Chinese troops, and on the other side stand the European Powers, America, and Japan. The consequences of this contest lie in the womb of futurity.

The seeds of this Chinese crisis, of this poison tree, which is now going to burn and consume China, were sown on the Chinese soil about a hundred years ago. China owes her decline to her contact with Europe, and it is Christian poison which is now consuming her. There was not another country in the world so powerful, so rich and so vast as China, or another nation so skilful in arts and manufactures as the Chinese. It is European contact which has ruined China, and it is the Christian missionaries who were the first to bring about her ruin.

About the eighteenth century of the Christian era, China came to be known to the world as a very powerful empire. In 1792-93 China conquered Nepal, and was separated by only sixty miles from the British territories in India. About this time George III sent a deputation to the Chinese Emperor headed by Lord Macartney, with the prayer that English merchants trading with Chinese ports might be protected against oppression and highhandedness. The Chinese Emperor received the deputation courteously, but made no substantial concessions. In 1816, another deputation was sent with Lord Amherst at its head; but this deputation also was a failure. The relations between the English merchants and the Chinese officials became more and more strained. In 1839, the Chinese Government determined to put down the importation of opium into China. It purchased twenty-thousand chests of opium from English merchants, cast them into the sea in their presence, and made them promise that they would not import any more opium into China. Upon this England declared a war with China. China was unfortunately defeated, and was compelled to cede Amoy, Foochow, Nimpoo and Shanghai to the British. This defeat proclaimed Chinese weakness to the world.

Christian Europe generally adopts three well known means of spreading knowledge and civilisation in uncivilised countries. The first is the brandy bottle, the second is the bayonet, and the third is the Bible. Opium served the purpose of wine in China. The importation of opium into China raised her one step higher in the ladder of civilisation. The British bayonet raised her another step. The missionaries finished what was left unfinished by opium.

and bayonet. The settlement of Christian missionaries in China in 1842 raised China to the highest stage of civilisation.

The Chinese made another attempt to put down the opium trade, and there was another war between England and China. Sir William Butler, in his "Life of Gordon," makes the following observations on this war:—

"The real matter in dispute between the two nations had all the simplicity that lies in the distinction between black and white. In forcing our opium in China we were reversing the alternative of money or life given by the highwayman to his victim. We were demanding life and money at the same moment. Opium to Chinaman is death and worse than death. And in endeavouring to keep this new poison from their shores the Government of China were only fulfilling the first obligation of rulers—the protection of the life of their people. But justice counts for little when human interests are deeply concerned; and as the production of opium was a Government monopoly in India that yielded many millions of pounds to the revenue, the trade was to be enforced at the cannon's mouth."

In this war also England was victorious, and all obstacles were removed from the path of the opium trade. One of the high roads to civilisation was thus cleared. This happened in 1860. Two years before this the Chinese Government had entered into a treaty with the European Powers, in which it promised to protect the lives of the Christian missionaries in China. There was, however, no clause in this treaty granting the missionaries the right of purchasing lands in China and making a permanent settlement in that country. But the Christian missionaries perpetrated a gross act of deceit and forgery. In 1860, when the treaty of 1858 was ratified, a French missionary was entrusted with its translation. This apostle of truth entered an injurious clause into the treaty without the knowledge of the Chinese authorities. The Chinese Emperor, who was innocent of the European languages, signed the treaty, without suspecting the correctness of the translation. The truth came out only a few years after, but the Chinese Government did not dare to protest. The European Powers did not make any corrections in the treaty even when they came to know of the forgery. They rather took advantage of the forged clause to press for a permanent settlement of Christian missions in China.

The settlement of Christian missions in China achieved much more than what opium and the bayonet had done. In his "Problems of the Far East," Lord Curzon gives a vivid description of the ways of the Christian missionaries in China. Their preachings gave rise to disturbances which, in course of time, assumed such serious proportions, that Chinese officials were unable to suppress them. The Chinese populace thereupon took the law into their own hands. This only served to make matters more serious. The European Powers began to demand heavy damages from the Chinese Government, on the plea that missionaries were being oppressed and ill-treated, and that the terms of the treaty were not being fulfilled. The Chinese Government expressed its inability to pay damages for private quarrels, and the Powers at once began to threaten and bluster. This created hatred and discontent in the minds of all patriotic Chinamen, and these bitter feelings found vent in the killing of a missionary here and a missionary there. This elated the European Powers, and their fleets flocked to the eastern waters. How can these Christian sovereigns be satisfied with less than taking a hundred Chinese lives for one missionary killed? This time the excited Chinese mob have killed many missionaries, and China is undone. Innumerable European troops will rise, as it were, from the blood of the murdered missionaries. The Chinese also are numerous, and there is no knowing where this conflict will end.

9. The same paper has the following:—

"Asia and Europe." A war has broken out between China and all the white nations of Europe. Japan is now helping the European Powers, but she will have soon to withdraw from the field. The Chinese war will decide the fate of Asia. The issues of the war will decide whether the political independence of this great continent will be preserved—whether the black and the yellow races of Asia will or will not be deprived of their liberty by the civilised and warlike nations of Europe. All the Asiatic nations, therefore, have their political interests involved in this war. Japan and China are intimately related. The Chinese and the Japs come

HITAVADI,
July 27th, 1900.

of the same Mongolian family, profess the same religion, and speak almost the same language. The late Japano-Chinese war was a war between two sovereigns and not between two nations. The mercenary troops of Japan fought the mercenary troops of China. Japan came out with flying colours, but Chinese nationality and Chinese independence remained intact. The two nations are still on friendly terms. The war did not ruin China. She lost her honour, but maintained her vitality.

But the present war is not merely a war between sovereigns; it is a war between the four hundred millions of Chinese and the European nations, who are commercial to the backbone. The war is, in fact, an international war—a war between the East and the West, and Japan will, in course of time, have to take the side of China. The Japanese people will compel the Mikado to take China's side. For the Chinese war is the precursor of the coming struggle for national existence between Europe and Asia.

The greatest problem with all the European nations is the bread problem. Their one thought is the satisfaction of their hunger—their unappeasable hunger. They have swallowed almost the whole world, yet their hunger is not satisfied. The introduction of machinery has led to the accumulation of wealth in a few hands. The number of millionaires is increasing, but at the same time the number of paupers is increasing. Side by side with the insane luxury of the rich there is the fiendish and starving poverty of the poor, devoid of all humanity. This difference, this contrast has become unbearable, and society is out of gear. To remedy this evil, to save the people from starvation, Europe is conquering new countries and finding out new markets for her goods. Europeans are now colonising the countries of weak and uncivilised races, and their contact with Europeans is operating as the cause of their gradual disappearance from the world.

But in Asia, the home of humanity, there are China and India, Tartary and Persia—countries which, with a civilisation of centuries at their back, are inhabited by peoples who are highly civilised and educated. They have their own social systems, their own religions, their own scriptures—many things to boast of. More contact with the new nations of Europe does not and cannot blot them out of existence. The European's touch cannot shrivel them up into nothingness. They are old and they may have become affected with some of the infirmities of years. But their infirmities are only temporary, and may pass off if they will that they should pass off.

Nationality is a thing essentially based upon self; for it is upon the idea of self that national stability depends. It is their stability which enables the old civilised nations to successfully resist the onslaughts of new nations. They may lose their political independence, but if their nationality is preserved and their society remains intact, they may regain their independence. This is why neither England nor Germany, neither France nor Russia, has been able to satisfy her national hunger by extirpating the old and civilised nations of Asia. What little these nations have gained in Asia has, instead of satisfying their hunger, only served to whet it. They are mad with greed, they are beside themselves with hunger. The white man in Asia, with his uncontrolled greed, has cast all religious considerations to the winds, and is trying to gain his ends by harassing the down-trodden Asiatics with the help of their new civilisation. But if you try to wreck machinery which is too strong to be wrecked, you only set its screws loose and turn it out of gear. This has exactly been the case with China. Goaded by oppression she has shaken off her lethargy. If she succeeds in shaking off all her infirmities, Asia will be victorious. But if she is crushed and crippled, Asia will for ever lose her independence and will fall into the hands of Europe. This is why we say that this Chinese war is not a war between sovereigns but a war between Asia and Europe. It is a struggle for the maintenance of Asia's national existence.

II.—HOME ADMINISTRATION.

(a)—Police.

SRI SRI VISHNU
PRIYA-O-
ANANDA BAZAR
Patrika,
July 25th, 1900.

10. A correspondent of the Sri Sri Vishnu Priya-o-Ananda Bazar Patrika [Calcutta] of the 25th July complains that Thieves in Garden Reach. for some time past thieves have been attempting to break into the house of Babu Sitikantha Biswas of Paharpur, Garden

Reach. Lately one night the thieves, about a dozen in number, had a fight, with *lathis* and daggers, with a youth who came out on hearing the sound of a hammer against one of the walls of the house. Some two or three days after the above occurrence, the owner of the house received a threatening letter from the thieves.

Since the setting in of the rains, the constables have not been visiting the locality at night, and the residents are quite alarmed. As Babu Priya Nath Mukharji kept the *badmashes* in check when he was Inspector of the place, he should once more be sent there.

11. The *Khulna* [Khulna] of the 26th July complains of police oppression in Khulna town. Not long ago, a Calcutta Police oppression in Khulna. dress-maker was arrested at night on the charge of committing nuisance and kept confined in the police lock-up. The charge, however, proved false, and the accused was acquitted. On the following night, one Haricharan Paramanik was confined in the lock-up for being drunken and disorderly in the public street. This man also was acquitted. A chaukidar, who is a favourite with the authorities, made both these arrests. On the night following the last of the above occurrences two clerks, belonging to the Mail Agent Office, were mercilessly thrashed, but they were not confined in the lock-up.

12. The same paper complains of the recrudescence of *badmashi* in the Khulna district. *Badmashi* in the Khulna dis. Dearha, a village in the Khulna district, prosccuted one Meher Shaik under section 498 of the Indian Penal Code, for abducting his wife Sadhani. The local Deputy Magistrate sentenced the accused to six months' rigorous imprisonment, but he was acquitted on appeal. This has emboldened Meher and he has again had Sadhani carried off by Mechher Shaik and some of the local *badmashes*. Buddhimanta reported the matter to the Khulna *Sadar thana* the very same day, but the police sent him away without recording the information. Buddhimanta thereupon, complained to the Joint-Magistrate, Mr. Hamilton and he has caused a warrant to issue against the accused. It is said that the acquittal of Meher and other *badmashes* on appeal has brought about a recrudescence of *badmashi* in Dearha and in the neighbouring village of Senhati. The editor has received the following letter on the subject from an educated and respectable resident:—

"Here is another case for you to take up in right earnest. Really, if you give it up, the Musalman *badmashes* who are getting bolder and bolder every day, will not be content with going on with their lawlessness among the lower class people. They have already got emboldened by the recent decision of the High Court. Please notice the case in Khulna."

13. A correspondent writes in the *Hitavadi* [Calcutta] of the 27th July that on the 5th July last he came across a girl, A cooly fraudulently recruited. named Kamala, aged fourteen years, at Goalundo on board the steamer *Assam*. She has been fraudulently recruited as a cooly. She is a resident of village Mahashra near Sonepur. The correspondent was going to enquire of the girl her father's name, when a *chaprasi* of the name of Hurdeo Singh told him to go away.

14. The *Pratirasi* [Calcutta] of the 30th July has the following with reference to the case in which some police officers Police oppression in Murshidabad. of the Chandpara thana, in the Murshidabad district, have been convicted and sentenced to imprisonment on the charge of torturing Bahuballabh and others to extort a confession:—

What a dreadful animal! A man can venture to confront a blood-thirsty tiger or a deadly serpent with its poisonous fangs, but no one will venture to come into contact even with the shadow of a police officer, after a perusal of the dreadful account of oppression committed by the Murshidabad police. The police is oppressive, the police is corrupt, the police is cruel, the police is heartless—this is the public impression regarding the Indian police. But no one could even imagine that the police is much inferior even to the inferior animal, that, though made of flesh and blood, it is devoid even of the animal instincts, that, though born of a woman, a police officer is capable of committing such cruel, abominable, unnatural, and fiendish oppression

KHULNA,
July 28th, 1900.

KHULNA.

HITAVADI.
July 27th, 1900.

PRATIVASI,
July 30th, 1900.

upon women. But now it is published in the newspapers, proved by the statements of Judges and Magistrates, and therefore accepted as a truth by the Indian public, that even such oppression as would drive a man to kill its perpetrators in cold blood, is being committed under British rule.

The Europeans in China have killed their children with their own hands, fearing lest they should fall into the hands of the Boxers and be cruelly killed. But we remain dumb and indifferent like one in a trance, even after knowing that the keepers of the public peace, into whose keeping our lives and limbs, wealth and honour have been entrusted, are so fiendish in their nature. Ye wealthy residents of the metropolis! Ye Congress leaders aspiring to be honoured as patriots! Does your honour remain untarnished after this cruel and abominable oppression committed upon Bahuballabh's mother and wife? Where, if not in this land of cowards, has man been known to have so cruelly oppressed a fellow man? Such oppression is committed not even when a man, goaded by revenge, forgets his human instincts, not even, when driven on by an overpowering temptation, he loses his judgment—no, not even when he is blinded by envy and jealousy. But such unnatural and inhuman oppression has now been committed under the enlightened British rule by the Government's right hand—the police. We ought to take a sacred resolve to take steps to induce the Government to reform the police—the police which counts among its fold officers who are more cruel, more dreadful than wild animals. It will be impossible for us to live in this country if the Government does not deprive this police of its executive powers. If a reform of the police be found impracticable, let the police system be abolished. We would sooner be killed by robbers and dacoits, or be robbed of all that we possess, or see our wives and children oppressed and maltreated by enemies bent on murder, than see such fiendish and abominable oppression committed upon women. And is the police service so demoralising that it kills all human instincts in a man and casts him hopelessly into the lowest depths of degradation? If so, why does a man enter this service? Is money to be so much coveted?

A man born of a woman and nourished on her breast cruelly and fiendishly tortures a woman and takes pleasure in torturing her—let this picture be placed before a man's imagination before he enters the police service. We have something to say to our rulers—to our rulers, in whom all the virtues, so to speak, are found combined, who have been born and brought up in a country which is well known for its chivalry. You are trying to save human lives from starvation. But death from starvation is a natural calamity, and can be borne, but flesh and blood cannot bear that the machinery of the administration, which is maintained with our heart's blood, should so mercilessly outrage female modesty. The poet sings that the sin of killing women by ripping open their wombs was avenged in Murshidabad. How will Murshidabad prevent the repetition of such oppression as was committed on Ballabh's mother?

PRABHAT,
Aug. 1st, 1900.

15. The *Prabhat* [Calcutta] of the 1st August writes as follows with reference to the Murshidabad torture case:—

Police oppression in Murshidabad. This case is much more dreadful than the

Kamrup case. Two years' imprisonment is not an adequate punishment for such an offence. If such an offence had been committed in America, the offenders would have been lynched. No one would justify the lynch-law, and peace-loving Indians would never raise their hands against the police, even when most cruelly oppressed. But why do not the zamindars and other respectable people come forward to prevent such oppression by the police? Such instances of oppression are becoming very frequent, and steps should be taken to put them down.

(b)—Working of the Courts.

PRATINIDHI,
July 24th, 1900.

16. In the opinion of the *Pratinidhi* Comilla] of the 24th July, the sentence passed upon Amjad Ali by the Sub-divisional Officer of Chandpur is not justified by the circumstances of the case. Amjud Ali was accused of assaulting Mr. Walling, an Armenian, and has been fined Rs. 125. The Deputy Magistrate himself says in his judgment that "there was no

unlawful assembly, that the assault was not premeditated, and that it was due to some grave provocation. And yet the accused has been heavily fined. Maulvi Ahmad has not the reputation of an independent Magistrate, and it was not expected that he would pass an impartial decision in a case in which the complainant was a European. The Deputy Magistrate further remarks that "the court would have felt bound to pass a severe sentence." Is a fine of Rs. 125 a light sentence in the opinion of the Subdivisional Officer?

17. The *Khulna* [Khulna] of the 26th July complains that a Deputy Magistrate of Khulna never holds his court before 3 or 4 P.M. and goes on with his work till 7 P.M. This causes great inconvenience to the public, and as cases are heard in a hurry, injustice is frequently done.

KHULNA,
July 26th, 1900.

18. The *Sanjivani* [Calcutta] of the 26th July contains the following remarks on the result of the tram car case:—

SANJIVANI,
July 26th, 1900.

The sentence passed in the tram car case.
Few people commit murder with the object of committing it; yet those who commit the offence are sent to jail. Mr. Pearson, Presidency Magistrate, must admit that Augustine beat Sarat Chandra. The "Imperial Anglo-Indians," whom the pleader for the defence declared to be persons of position, themselves deposed to the fact of Augustine's beating Sarat. There could, therefore, be no denying that fact, even if the respectable Brahman witnesses whom Augustine's pleader characterised as liars were disbelieved. But the Police Surgeon said that Sarat did not die of the effects of the beating he received; that his heart, having been abnormally large, ceased to act on account of the excitement caused by the quarrel. After this Mr. Pearson could not punish Augustine as one who had caused Sarat's death. He therefore only fined Augustine Rs. 50 for the trifling offence of causing an affray in a tram car. But why such a heavy fine for causing only an affray? Would it not have been well to have simply warned and discharged the accused?

19. The same paper has the following:—

SANJIVANI

Mr. Bonham-Carter's decisions in two counter cases.
Mr. Bonham-Carter, Magistrate of Mymensingh, is said to be a distinguished wrangler and unequalled for gentlemanliness as a civilian. He treats both the public and his own amla with great courtesy. He is also said to be a good lawyer and an able and upright Magistrate. He spares neither the police officer nor the Deputy Magistrate who does anything wrong. If such a Magistrate violates the law and does injustice, who or what is to blame, the Magistrate or the system of administration under which he works? We can not blame a man like Mr. Bonham-Carter where even a god would commit oppression if he were vested with both executive and judicial powers.

On the 1st July last a *sannyasi* named Brahma Nath was performing his *puja* on the Thana Ghat by the Brahmaputra river in Mymensingh town. Three or four constables trod upon his place of worship with their shoes on. The *sannyasi* prohibited them from doing so, and a quarrel ensued between the parties. The constables took the *sannyasi* to the thana, beating him on the way, and at the thana he was confined by the Sub-Inspector. Later on a number of respectable people stood surety for Brahma Nath, and he was released. The next day, Brahma Nath lodged a complaint before the Senior Deputy Magistrate of Mymensingh. The 6th of July was fixed as the day of hearing. After having recorded this order, the Deputy Magistrate received a police report to the effect that on the 1st July preceding Brahma Nath had committed an offence under section 34 of Act V of 1861, by causing an affray in a public place. The report also stated that the act of a constable in treading upon the *sannyasi*'s place of worship with shoes on was the cause of the affray. The Deputy Magistrate ordered that this case should be heard after the *sannyasi*'s case on the 6th July, and submitted the record to the Magistrate for information. Mr. Bonham-Carter went through the records of the two cases, released Brahma Nath on bail for Rs. 100 and ordered him to be present in court with his witnesses the day following, i.e., the 3rd July. This was the first unlawful act done by Mr. Bonham-Carter in this case. The Deputy Magistrate having fixed the 6th July for the hearing of the case, the Magistrate had no power under the law to cancel this order. That he did cancel that order was because as Magistrate he was also the head of the police.

On the 3rd July, the Magistrate took up the complaint of the police, though even the police officers themselves did not know that their case would be taken up that day. They were, therefore, not prepared, not having taken out witnesses' summonses. This was the second illegal act committed by Mr. Bonham-Carter. After examining the constables, the Sub-Inspector and two low class men who were produced by the police, he examined some respectable witnesses produced by the defence, and sentenced Brahma Nath to a week's imprisonment.

On the 4th July, the Magistrate took up Brahma Nath's complaint against the police. But without examining any witnesses either for the prosecution or for the defence, he dismissed the case on the strength of the evidence recorded on the preceding day in the case against Brahma Nath. He observed as follows:—I have heard the evidence in the counter case. The evidence in the present case is exactly the same as in that case. As the complainant in this case was punished in that case, I see no necessity for a fresh enquiry in the present case. The case is therefore dismissed under section 203 of the Code of Criminal Procedure.

This was the third and most flagrant act of illegality committed by the Magistrate in the course of this case. Even a Deputy Magistrate of two months' standing knows that it is contrary to the law to decide one of two counter cases on the strength of the evidence recorded in the other. The case affords an illustration of the fact that even good men go astray when they have to discharge both judicial and executive functions. Lord Curzon, a just and keen-sighted man, is trying to put a stop to such miscarriage of justice. We hope to see the cause of such miscarriage of justice removed from Her Majesty's wide Indian dominions during the reign of Lord Curzon.

HANJIVAN,
July 26th, 1900.

20. A correspondent of the same paper says that after the death of the late *mutwali* of the *waqf* estate left by the late Syed Mismanagement of a *waqf* estate by the District Judge of Bogra. Torab Ali Chaudhuri of Murail in the Bogra district, the estate has been under the management of the District Judge of Pabna and Bogra. The District Judge has appointed a European manager on Rs. 200 a month, a sub-manager on Rs. 100 a month, a clerk on Rs. 30 a month, three or four muharrirs on Rs. 20 and seven or eight peons and *barkandizes* on Rs. 9 each. This has astonished the Bogra public, the income of the estate being only Rs. 8,000 a year. So long the estate had been managed by a *nail* on Rs. 10 a month and two muharrirs on Rs. 5 to Rs. 7 each. In Bogra peons can be had for Rs. 5 to Rs. 6 and good muharrirs for Rs. 8 to Rs. 10. But whilst so much needless expense is incurred in the management of the estate, the poor widow and the unmarried daughter of the owner of the estate are together given an allowance of only Rs. 40 a month.

It would be better, instead of wasting the income in the manner stated above, to establish charitable dispensaries, which are badly wanted in this district, and do other works of public utility. Some money from the estate will also be a welcome contribution to the Famine Fund. It is a matter of regret that the leaders of the people in Bogra did not, on the occasion of the Lieutenant-Governor's late visit to their town, draw His Honour's attention to the present wasteful management of this *waqf* estate.

HANJIVAN,
July 27th, 1900.

21. The *Samay* [Calcutta] of the 27th July writes as follows with reference to the decision in the Augustine case:—
The decision in the Augustine case. The accused has been fined Rs. 50. In the opinion of the Magistrate, the accused did not know that the deceased had heart disease. Mr. Pearson did not therefore think it advisable to hold the accused responsible for the death of Sarat. He was right. Let the natives now beware. If a native meets on the road a European or a Eurasian wearing a hat and pantaloons, let him leave that road. If a native meets a European or a Eurasian in a tram car, let him get down, or remove to the furthest and safest end of the car. For if a native comes into contact with a European or a Eurasian, and there is a quarrel and a scuffle, the consequences will be fatal to him.

22. The *Hitavadi* [Calcutta] of the 27th July thus complains of the conduct of Mr. Stark, Deputy Magistrate of Dumka:—

Mr. Stark, Deputy Magistrate of Dumka.

Babu Mahananda Singh's case came up for trial on the 16th July last. That day Dr. Kelly's deposition was taken down. Dr. Kelly deposed in English. Babu Mahananda, who does not know English, objected to this, and requested that as the doctor knew Hindi and Bengali, the Court would require him to depose in either of these languages. This request was not granted by Mr. Stark. At Dumka, even the defendant in a criminal case is not allowed to engage a pleader or a mukhtar to defend him. That is why Magistrates can act as they please. How otherwise could Mr. Stark, who prosecuted Mahananda Babu, have ventured to try his case himself? Mahananda Babu submitted an application praying that his case might be transferred to another Court. Mr. Stark at first refused to admit the application, but at last transferred the case to the file of Babu Chandra Narayan Gupta.

HITAVADI,
July 27th, 1900.

The question whether Mahananda Babu should be allowed to call witnesses has not yet been decided. Mahananda Babu applying to the Court for the issue of summonses to witnesses, the Court asked him what it was he wanted his witnesses to prove. Mahananda Babu said that he wanted to prove that he had his privy constructed according to instructions received. Mr. Stark then said that Mahananda Babu would have to prove that he did not keep his privy in a filthy condition. Mahananda Babu denied that he had kept his privy in a filthy condition, and also observed that that was not the charge against him. He wanted to know what the charge against him was. Mr. Stark said that he would know everything on the day of hearing. Was this not a farce?

Some time ago, one Mewa Saha applied to Mr. Macpherson, the then Subdivisional Officer, for the removal of the privy of one Pudarath Saha. The Subdivisional Officer made a local enquiry and decided that there was no need of removing the privy. But now after four or five years Dr. Kelly and Mr. Stark have passed verbal orders for the demolition of the privy. He was subsequently served with a written notice. We do not know whether the authorities ascertained whether their orders had been carried out by Pudarath. But on the 10th July a warrant was issued against him, and he was let off on a bail of Rs. 50. On the next day, Pudarath Saha applied for a postponement of the case for two weeks, so that he might submit a copy of Mr. Macpherson's order. Mr. Stark rejected the application and declared in open court that the case would be decided upon Dr. Kelly's report. The charge against Pudarath was that he had not carried out Dr. Kelly's orders, and yet the case was to be decided upon Dr. Kelly's report. There is no appeal even in a criminal case in the Sonthal Parganas district, and it is a costly affair to go and appeal in Bhagalpur.

Here is another instance of oppression. The Civil Surgeon verbally ordered one Guru Bux to close a privy, but he failed to carry out this verbal order. One day Dr. Kelly saw a cooly working in Guru Bux's house, and he at once ordered his arrest. The cooly was brought up before the court of Mr. Stark, and he told him in open court that he would be fined Rs. 50 if he were again found working in Guru Bux's house. This is how justice is being administered in Dumka.

23. The same paper has the following with reference to the case of Janmejay Dewan:—

The case of Janmejay Dewan.

Janmejay Dewan of Hill Tippera has been sentenced to transportation for life for dacoity with murder—an offence which he is alleged to have committed ten years ago. It appears from the petition which he has submitted to the Viceroy that there was no direct evidence against him. He could not be identified, because, as a matter of fact, he was not present on the scene of occurrence. He was not allowed to produce witnesses on his behalf. Yet he has been sentenced to transportation for life. Could this be possible in any other country? We hope that the Government will make an enquiry into the case and remove a stain from the administration of British justice.

HITAVADI.

PRATIKAR,
July 27th, 1900.

24. The *Pratikar* [Berhampore] of the 27th July complains that the kanungos are a class of public servants who have grievances of Kanungos. During the time of Sir George Campbell the kanungos were promoted to Sub-Deputy and Deputy Collectorships, but that is no longer the case. Kanungos now-a-days enter the service on Rs. 50 and do not get more than Rs. 75 when they leave it. Unlike Income-tax Assessors, Excise Sub-Inspectors, and School Sub-Inspectors, they are paid no travelling allowance. It is hoped that the attention of the Government will be drawn to the grievances of this class of public servants.

SAMIRAN-O-VISWA-DUT,
July 28th, 1900.

25. The *Samiran-o-Viswadut*, [Calcutta] of the 28th July complains of the Treatment of the public in the Calcutta Small Cause Court. the rude and high-handed conduct of the peons of the Calcutta Small Cause Court, who in their attempt to stop noise in the court-rooms do not hesitate to insult respectable people. This ought to be checked.

BANGAVASI,
July 28th, 1900.

26. The *Bangavasi* [Calcutta] of the 28th July writes as follows with reference to the decision in the Augustine case:—

The decision in the Augustine case. The case has been decided—the Augustine case which raised such a hue and cry. The Magistrate discredited the evidence of the native witnesses on the strength of the evidence of Dr. Gibbons and Inspector Mulcahy. The vigorous defence of the accused by his pleader, Babu Kali Charan Palit, who, for the good of his client, accused Bengali witnesses and Bengali journalists of gross falsehood, bore the desired fruit. The letter, in the name of one Mr. Steven of 11 Sudder Street, urging on the Magistrate to adequately punish the accused, went for nothing. Steps are going to be taken to find out the writer of this letter.

DACCA PRAKASH,
July 29th, 1900.

27. The *Dacca Prakash* [Dacca] of the 29th July, complains that Babu Dwaraka Nath Mitra, Additional Sessions Judge, Dacca, keeps two chaprasis waiting outside his court-room in order to prevent all except pleaders from entering it; and if anybody enters it by accident, he is insulted and expelled. The writer himself received such treatment. The Additional Sessions Judge ought to know that his court-room is not his secret council chamber.

BHARAT MITRA,
July 30th, 1900.

28. Referring to the Augustine case the *Bhaat Mitra* [Calcutta] of the 30th July, observes that the Court, seeing the evidence given by Dr. Gibbons, was unwilling to entertain the case. In fact, it would not on the whole have been bad not to go on with the case; because Sarat is dead and no punishment inflicted upon the accused will bring him back to life. As for the manner in which the case was decided, it may be said that Mr. Pearson did what any other officer like him would have done in a case of a similar nature. Mr. Sibold who was charged with having kicked to death one of his menials was fined Rs. 100, while in this case the accused has been fined Rs. 50.

HINDI BANGAVASI,
July 30th, 1900.

29. Referring to the Augustine case the *Hindi Bangavasi* [Calcutta] of the 30th July observes that the anonymous letter has done a great harm to the case. The father of the deceased Sarat Chandra adduced medical and other evidence to prove that death was not due to heart-disease as stated by the other side. All these as well as what the native papers said in support of the prosecution went for nothing. The accused was fined Rs. 50. Thus ends the Augustine case.

ANUSANDHAN,
August 1st, 1900.

30. The *Anusandhan* [Calcutta] of the 1st August writes as follows:— The death of the Brahman youth, Sarat Chandra Chakravarti, from the effects of the blows inflicted on him by the Eurasian, Augustine, is from the beginning to the end an event enveloped in mystery. At the first investigation, it should have been the duty of the police to make all those who were in the car witnesses in the case. But the police, strangely enough, found no other witnesses except two Eurasians, men of Augustine's own nationality.

Dr. Gibbons said that Sarat Chandra had a diseased heart, and that he died from the effects of mental excitement. The Doctor also said that death could not follow from the effects of blows which left no mark, but a man might easily die from excessive excitement. Sarat Chandra was a strong young man, used

to long daily walks and other physical exercises. Yet he died only from mental excitement! Did he never in his life, in disease, anger, sorrow or bereavement, experience anything like mental excitement? There is no end of cases similar to Sarat Chandra's in *Medical Jurisprudence* by Dr. Taylor—a man who could be Dr. Gibbons' teacher. Dr. Taylor says that a case like this is a case of 'murder', even if there are no marks on the body of the deceased, and the culprit is punished for murder. But in spite of so able an authority the Presidency Magistrate accepted Dr. Gibbons' evidence as gospel truth, and did not even allow the Doctor to be cross-examined. Cross-examination was refused to the prosecution also in the Coroner's Court.

This is the manner in which the trial of this serious offence has been finished. In the interest of truth and justice, it is absolutely necessary that a retrial should be held.

31. The *Prabhat* [Calcutta] of the 1st August writes as follows with reference to the decision in the case in which three Eurasians and others were charged with assault and outraging female modesty:—

The sentence is too light. The three Eurasians accused of outraging female modesty ought to have been sentenced to imprisonment. Assault and trespass also have been proved. The sentence is likely to be enhanced if an appeal is made to the High Court.

PRABHAT,
August 1st, 1900.

(d)—*Education.*

32. The *Bikash* [Barisal] of the 24th July says that some students of the Patuakhali school being dissatisfied with the teaching of a certain teacher submitted a representation to the Secretary for permission to read with another teacher. A correspondent informs the writer that this displeased the Deputy Babu, who ordered the students concerned to be whipped, and that those who refused to submit to this punishment have been expelled from the school. The writer does not know all the circumstances of the case, and invites the attention of the Inspector of Schools, Eastern Circle, to it.

BIKASH,
July 24th, 1900.

33. The *Murshidabad Hitaishi* [Murshidabad] of the 25th July does not approve of the appointment of Mr. Murphy as the Principal of the Berhampore College. The two native members of the College Board, namely, the

MURSHIDABAD
HITAISHI,
July 25th, 1900.

Hon'ble Babu Baikunthanath Sen and Rai Srinath Pal gave their votes to Mr. D. N. Das, another candidate for the Principalship, while the District Judge and the District Magistrate, the two European members of the Board, gave their votes to Mr. Murphy. The votes being equally balanced, the President gave his casting vote to Mr. Murphy. At the request of the President, Srinath and Baikuntha Babus at last approved of the selection of Mr. Murphy. Mr. Murphy was selected by a majority of votes. Why were then the native members of the Board requested to approve of his selection? What was the necessity of doing this? The selection has not given satisfaction to the public. In their opinion Mr. Das is a better and more accomplished man than Mr. Murphy, and he ought to have been selected.

34. The *Sanjivani* [Calcutta] of the 26th July says that by the order of the Lieutenant-Governor, the Health Officer of the Students' hostels in Calcutta. Calcutta Municipality inspected during the late summer vacation some students' hostels in Calcutta. The fact that the inspection was held when the hostels were empty clearly shows that it served no useful purpose. Dr. Cook said that he found nearly all the hostels he inspected clean. It is no wonder that empty houses should be found clean. Dr. Cook would be likely to find the hostels in a very different condition, if he were to visit them some time during the latter end of August.

SANJIVANI,
July 26th, 1900.

According to Dr. Cook, the privies in the majority of hostels were in a bad condition, and he has promised to improve them soon. His action in this direction will greatly benefit the student community. He should also make an order requiring every hostel to be cleansed every day by municipal *mehters* and *dhangars*. It will be a good rule to permit nobody, as the Lieutenant-Governor has said, to open a students' hostel, so long as the building in which it is to be

kept is not certified to be a fit building for such a purpose by the Inspectors of the Health Department. But care should be taken that its working does not encourage corruption among the municipal employés?

HITAVADI,
July 27th, 1900.

35. The *Hitavadi* [Calcutta] of the 27th July writes as follows:—

The Principalship of the Sanskrit College is soon going to fall vacant. We do not like that a young anglicised Pandit ignorant of Sanskrit, or a teacher in trousers, or one innocent of *sastri* knowledge should be appointed to this post. It is said that arrangements have already been privately made for the filling up of the expected vacancy. We have always been against such secret arrangements. It is hoped that the Lieutenant-Governor will personally decide this question of the Principalship.

MIHIR-O-SUDHAKAR,
July 27th, 1900.

36. A student writing from the Dacca Division in the *Mihir-o-Sudhakar* [Calcutta] of the 27th July fails to see why the Nawab Ahsanulla's scholarship intended for a successful candidate at the Entrance examination has been awarded this year to a student of the Chittagong Division, when, seeing what is given in page 122 of the Rules and Orders of the Educational Department, the scholarship appears to be intended for the Dacca Division.

MIHIR-O-SUDHAKAR.

37. The same paper says that although the passing of the Middle English Scholarship examination benefits a boy very little now-a-days, the time and labour required to go through the test would, in an English school, enable him to pass the Entrance examination. Yet a boy, who has passed the Middle English examination, is taken into the fifth class of an Entrance school, and is not in a position to pass the Entrance examination before his twentieth year, an age, at which boys reading in English schools from the beginning, pass the highest University examinations. To remove this anomaly, the following changes may be introduced in the Middle Schools:—

- (1) Every Middle School should employ not more than five teachers.
- (2) Every subject, except Bengali Grammar and Bengali literature, should be taught in English from the fourth class upwards.
- (3) Algebra should be taught in place of physical geography, hygiene and physical science.
- (4) The subjects for the first class shou'd be so selected as to enable those who pass the Middle scholarship examination to get themselves admitted to the second class of an Entrance School. If this is done, it will be possible to make Middle Scholarships tenable for only two years, instead of four.

DACCA GAZETTE,
July 30th, 1900.

38. The *Dacca Gazette* [Dacca] of the 30th July regrets that a learned man like Dr. Booth, Director of Public Instruction, Assam, should be strongly opposed to the opening of new schools in a province like that under his charge, which is still extremely backward in the matter of education. Assam does not possess more schools than she wants. What then is the reason of the Government still withholding its recognition from two schools established at Goalpara and Gouripur, respectively, about a year ago?

(e)—*Local Self-Government and Municipal Administration.*

MANBHUM,
July 24th, 1900.

39. The *Manbhum* [Purulia] of the 24th July hopes that the Purulia Municipality will no longer remain indifferent in the matter of the sanitation and conservancy of Purulia town, now that cholera is raging there and claiming more and more victims every day.

The Municipality should keep a sharp eye on the cooly depôts, which breed and disseminate the germ of the disease. Sometime ago there was no cholera in the town. A few cases first occurred in a cooly depôt and thence the disease spread over the whole town. A drain from the Ghosal Company's depôt discharging itself below a bridge ought to be promptly taken notice of by the town Inspector, as it is in an indescribably filthy condition, breeding poisonous disease germs.

40. The *Charu Mihir* [Mymensingh] of the 24th July says that an improvement of the drainage system of Mymensingh town has become a matter of the greatest necessity. Filtered water has freed the town from the ravages of cholera, but bad drainage has still to account for the prevalence of fever, diarrhoea, and dysentery. According to many medical practitioners, cases of a typho-malarial type are in the increase in the town. Some cases of this type recently occurred near the Nutan Bazar and the jute godown, and proved fatal in some instances and were got through in others after protracted suffering. Some fatal cases of dysentery also recently occurred near Durgabari, in the quarter to the south of Bara Basa and in the Brahmo quarter. The drainage of these places is extremely defective, while they contain a large number of filthy tanks. Unless the drainage is improved and the tanks are re-excavated, fever, diarrhoea, and dysentery will continue to rage in these localities with more and more virulence.

Insanitary condition of Mymensingh town.

The responsibility of the Municipality in this matter is, indeed, very grave. So long ago as the year 1895, a proposal was made to drain this town into the Brahmaputra by means of a canal. This would cost not more than four or five thousand rupees, and the Municipality should lose no time in carrying out this scheme. But its duty will not be done by merely excavating a canal. The open drains in the town should be kept clean and their levels set right. The income of three thousand rupees a year which the Municipality is now deriving from the Sambhuganj ferry ought to be enough for improving the sanitation of the town.

CHARU MIHIR,
July 24th, 1900.

41. The *Sanjay* [Faridpur] of the 27th July makes the following complaints against the Goalundo Local Board in the Faridpur district:—

(1) The Board takes no notice of the encroachments on public roads, which have been going on for some time in village Jasai within the jurisdiction of the Pangsa thana.

(2) The Board granted a small sum of money for clearing jungle on the road sides in that village, but has not cared to see the work done.

(3) The Board has not yet thought fit to spend money on the repair of the bridge over the Josai khal, though, if the bridge were neglected for a few years more, it will have to be reconstructed at great expense.

(4) People tether cows on the public roads in the village, thereby inconveniencing passengers and damaging the roads. The Board takes no notice of this.

(5) The Board's refusal to make over charge of the village roads to the Jasai Bandhav Samiti, a Local Association, seems to be unjustifiable.

SANJAY,
July 27th, 1900.

42. In reviewing Dr. Rogers' report on malaria, the *Dacca Prakash* [Dacca] of the 29th July, agrees with him in Dr. Rogers' report on malaria. scouting the mosquito theory of the origin of the disease, and says that it is a matter of experience with the people of the western portion of the Dacca district, where malaria rages with great virulence, that the existence of *anopheles* can in no way be connected with the prevalence of malarial fever. The disease remains at an ebb in western Dacca during the rainy months, but it is during those very months that *anopheles* most infest the place. *Anopheles* almost disappear from western Dacca during the winter, and it is during winter that malaria makes the greatest havoc there. Again, the eastern portion of the district, where *anopheles* most abound, is almost free from malarial fever. Dr. Rogers is to be thanked for disabusing the Government, and placing it in possession of a fact which the people of Dacca know from every day experience.

DACCA PRAKASH,
July 19th, 1900.

Dr. Rogers has advised the Government to introduce the use of tube wells, because he has found well water more suitable for drinking purposes than the water of either tanks or rivers. But if well water be more conducive to health than tank or river water, what would be the good of sinking a few costly tube wells in every district, which will not by any means supply the want of the people, when masonry wells could be excavated at one-fourth the cost? The District Board of Dacca spent four thousand rupees in making experiments with tube wells, which did not succeed. Government should not, therefore,

in pursuance of Dr. Rogers' advice, waste money on tube wells overlooking the superior advantages of masonry wells.

It is also to be hoped that Dr. Rogers' discovery of the superiority of well water to river or tank water for drinking purposes, will not make the Government overlook the necessity that will still exist of re-excavating the silted up beds of rivers. Drinking water may be drawn from wells, but people cannot be induced to give up their habit of bathing in tanks and rivers.

DACCA GAZETTE,
July 30th, 1900.

43. The *Dacca Gazette* [Dacca] of the 30th July has the following:—

Dr. Rogers' report on malaria. Dr. Rogers, in his report on malaria, says that want of good drinking water is the principal cause of the disease. Though laymen, our experience of the disease leads us to think that a connection between malaria and want of good drinking water is not improbable.

Scarcity of water is now felt all over Bengal in a chronic form. Old tanks in the villages have silted up. Excavation of new tanks is no longer considered an act of religious merit by the rich, who make it a practice to live in towns leaving their poorer fellow villagers to supply themselves with water as best they can.

How is this water scarcity to be removed? For some years to come, the District Boards should discontinue all other expenditure and devote the whole of their resources to the securing of good water. And the Government should encourage rich men to spend money on the excavation of new tanks by conferring titles on them for so doing. Let the belief once gain ground that excavation of tanks is the surest means of getting titles, and Bengal will have its standing grievance removed in a few short years.

(g)—*Railways and communications, including canals and irrigation.*

SRI SRI VISHNU
PRIYA-O-
ANANDA BAZAR
PATRIKA,
July 25th, 1900.

HITAVADI,
July 27th, 1900.

44. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 25th July says that every year a number of extra native assistants used to be employed during the jute season in the Chitpore ghât station on the Eastern Bengal State Railway on salaries ranging from ten to fifteen rupees a month. This year, however, Eurasian lads are said to have been employed on higher salaries instead of natives. This will cost Government more, whilst work will not be done so satisfactorily as before.

45. The *Hitavadi* [Calcutta] of the 27th July writes as follows:—

Complaints are frequently made to us against Fleecing in the goods sheds at the railway staff attached to the Sealdah goods sheds. A correspondent writes to us from Barabazar *chiniputi* that these railway employés are in the habit of fleecing traders and others who have to send goods by rail. The marksman, the weighman, the booking clerk, one and all have to be paid something. Formerly a consignor had to pay the railway staff no less than ten annas for each consignment, and the consignor used to realise this additional cost from the consignee. But the consignee objected to pay anything which was not shown in the railway receipt. The consignors and consignees, therefore, came to an understanding, by virtue of which the consignors do not now pay anything more than six pice for each consignment. On the 14th July last, this correspondent sent 26 bags of sugar to be booked. The marksmen demanded two pice for each bag. The peon in charge of the bags agreed to pay the usual six pice for each consignment, but this offer was refused. There was an altercation and the peon was thrashed. The correspondent complained to the goods Superintendent, and that functionary took down the deposition of the peon and another man, called Chet Singh, and promised to reply to the correspondent's letter in a couple of days. But no reply has yet been made. It is not known whether the railway authorities are aware of this fleecing, but if they consult the books of the consignors, everything will be made clear.

(h)—*General.*

SRI SRI VISHNU
PRIYA-O-
ANANDA BAZAR
PATRIKA,
July 25th, 1900.

46. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 25th July has the following:—

There has been no end of troubles and difficulties since the plague first broke out in India. In fact, there is hardly a

place in India where some disturbance or other has not taken place in connection with plague. The recent resolution of the Government of India on the report of the Plague Commission, however, clearly shows that Government has at last come to see its mistake.

It may now be asked, who is to be held responsible for the plague riots, for the plague oppressions, and for the murder of two high European officials in Bombay? The Government was, without doubt, actuated by the best of motives in introducing various preventive measures. But it is a matter of regret that it should have adopted them in disregard of the representations of the people that those measures were needless and unnecessarily harsh.

With their firm faith in the transmigration of the soul, the Indians do not entertain much fear of death. Their panic on the outbreak of plague was not due to the fact that plague was a deadly disease. The cause of their panic was very different. The truth is that the advisers of the Government did not clearly see what measures to adopt for the prevention of plague. What they thought fit to do, under the circumstances, was to adopt certain harsh measures, and these created a panic and a commotion in the country.

Calcutta has long been declared infected with plague, but during the whole time it has been so declared its death-rate has never exceeded the normal. Moreover, whenever plague was declared to be raging with particular virulence here, mortality from other diseases was found to have fallen off proportionately.

Though plague has not been able to do the people of India quite as much mischief as cholera, small-pox or malaria, Government has done much less for the prevention of the latter diseases than it has been doing for some time for the suppression of plague. Just now reports of cholera are pouring in from many directions. In many places men are dying for want of medicines. But Government is doing nothing. Had it been plague instead of cholera, Government would have spent its money lavishly to send troops, &c., to the affected places.

The resolution referred to above is, however, re-assuring. Lord Curzon has earned the gratitude of the Indian people by discontinuing most of the plague measures. One does not see much need even for those measures which have been still kept in force.

47. The *Sanjivani* [Calcutta] of the 26th July says that an advertisement has been published in the *Statesman* newspaper

A clerkship in the Telegraph Department.

inviting Eurasian candidates to apply for a clerkship in the Telegraph Department carrying a

salary of Rs. 40 to Rs. 50 a month. The Eurasian candidate must be under 22 years of age, and must submit certificates of conduct and character, but need submit no certificate of education. European officials are now-a-days known to show undue favour to Eurasians, but this is the first time that an advertisement like the above has been openly published in a newspaper. The Bengali must now find out new ways of earning a livelihood, because he will not henceforth get even a clerkship.

48. The *Basumati* [Calcutta] of the 26th July writes as follows:—

Government's treatment of Babu Nabin Chandra Sen. It is said that a Government favourite has proved that there is sedition in Babu Nabin Chandra Sen's *Palasir Yaddha*, *Raiatak* and other

works. Nabin Babu is a Government servant and has been eating the salt of the Government for many years. It is not, therefore, at all likely that he should incite the Bengalis against the Government. But falsehoods coined by traitors often pass current, and it is for such falsehoods that Nabin Babu's promotion has been stopped. We cannot say whether he will lose his pension as well. Nabin Babu has devoted the best part of his life to the service of the Government, and it will be a great regret if any injustice is done to him. In a case like this the Government ought to act with great forbearance.

49. The *Hitavadi* [Calcutta] of the 27th July writes that the pro-

Target practice at Dum Dum.

posed extension of the ground for target practice at Dum Dum will not prevent stray bullets finding their way into the neighbouring village Kadihati. The local Peoples' Association write that the proposed extension will do positive harm to the village.

SANJIVANI,
July 26th, 1900.

BASUMATI,
July 26th, 1900.

HITAVADI,
July 27th, 1900.

BHARAT MITRA,
July 30th, 1900.

50. The *Bharat Mitra* [Calcutta] of the 20th July says that from the Government's Resolution upon the report submitted by the Plague Commission, it appears that it now sees the mistakes which it committed in dealing with the plague. The Commission has admitted that mischief resulted from forcibly carrying away plague patients from their houses. Both the Commission and the Government are of opinion that except in suspicious cases no dead body should be examined by the Plague Inspecting Officers without the consent of the relatives of the deceased. They also add that no plague patient should be forced to go to a plague hospital. The Government directs that if any person intend to leave a plague-stricken town or village he should be allowed to do so, but the departure should be effected in such a manner as not to wound the feeling of any other person. The Commission lays great stress upon the proper sanitation of affected areas and upon a wide diffusion among the Indian people of a knowledge of domestic hygiene and of the uses of disinfectants.

IV.—NATIVE STATES.

PRATIVASI,
July 30th 1900.

51. The *Prativasi* [Calcutta] of the 30th July writes as follows with reference to the Gwalior gift to the China expedition:—

The Gwalior gift to the China expedition:—
Is there no man, no human being in this country where the charity of the world is somehow appeasing the hunger of starving people, where hundreds and thousands, maddened by hunger, are finding their last repose in death? Is this country a den of devils? On one side we see lakhs of famine-stricken men and women on the point of death—mother-land turned into a vast cremation ground—heaps of human skeletons in the cornfields in place of heaps of food-grains. But, on the other, we see sons of the same mother-land worse than beasts, revelling in luxury on the golden heights of wealth—fiends dancing fiendish dances, caring only for their own enjoyments. Cannot even the misery which melts the hardest heart move the heart of these men? Does not human life animate their body though made of flesh and blood? How much have those who have contributed a lakh to the Transvaal War Fund contributed to the Famine Fund?

There is Scindia's interested charity. Famine is in full swing in his dominion. Hundreds and thousands of people, mad with hunger, are dying at his door. And yet he has contributed twenty lakhs of rupees—bled out of his subjects—for the nursing of the wounded in the Chinese war. The thought of the pain which the wounded in the China war will feel in future fills his heart with feelings which vast heaps of the corpses of his countrymen have failed to arouse in his heart. A spectacle so strange as this cannot be seen in any other country than India.

52. The *Prabhat* [Calcutta] of the 1st August writes as follows:—

PRABHAT,
August 1st, 1900.

The Jeypur gift to the Government of India. Did the Maharaja of Jeypur reflect on the condition of his own subjects when he made over fifteen lakhs of rupees to the Government of India?

Whether His Highness and his ministers did so or not, the condition of Jeypur at the time attracted somebody else's attention, and, unfortunately for the Maharaja, there is now on record a picture of Jeypur as it then was. A few months ago, the eminent French author, Mons. Pierre Loti, came to India, and visited Jeypur. It is he who has published in the *Figaro* newspaper an account of Jeypur city as he saw it. The article has been translated into English, and will, no doubt, be rendered into other European languages. There is not a word of exaggeration in Loti's description of Jeypur, yet the picture he has drawn is enough to melt the hardest heart. In the midst of the gay and rose-coloured houses, gorgeous dresses, prancings of horsemen, the jingling of camel bells and other paraphernalia of wealth, there were human beings, reduced to skin and bone and clad in rags—the very images of death, but not dead. The flash in the sockets of their eyes looked like the flash of dying-out cinders; and the only other sign of life in them was the feeble movement of the heart and lungs. Here and there Loti saw men dying before him. These were all the Maharaja's subjects, who, finding that death was near, had left their villages and come to the capital in the hope of getting

succour from their ruler. But their Maharaja had sympathy for others, none for them. His Highness is waiting with fifteen lakhs of rupees before the Viceroy, but it is no business of his to count the numberless human beings who are dying or are lying dead in front of his own door.

53. Referring to the Maharaja of Gwalior's gift to the China expeditionary force, the same paper writes as follows :—

The Gwalior gift.

The tax-payers of England, whom the Maharaja has proposed to assist with about twenty lakhs of rupees, did not come to His Highness's door to beg. Neither are they so straitened in their means as to be under the necessity of begging. Still, the Maharaja could not refrain from being generous. Praised be His Highness!

PRABHAT,
August 1st, 1900.

Thousands of his own countrymen are dying at his door. And at such a time as this he makes a gift of money, which is nothing else than snatching away the lives of thousands of men, women, and children. And to whom is this gift made? To Kuvera, the god of riches.

The late Maharaja of Darbhanga once gave away sixteen lakhs of rupees, eight lakhs in cash and eight lakhs in remissions of rent. It was given away to the famine-stricken in a year of distress far less acute than the distress now prevailing. The Maharaja of Darbhanga's gift puts to shame the Maharaja of Gwalior's.

From what we have up to this time seen of the present ruler of India we do not think that he will be pleased with this unnecessary gift bestowed elsewhere when India herself is in such a deplorable condition.

V.—PROSPECT OF THE CROPS AND CONDITION OF THE PEOPLE.

54. The *Hitavadi* [Calcutta] of the 27th July complains that one Bunno Shaik of Rukhia, a village within the jurisdiction

A painful case of distress.

of the Fulta thana in the 24-Parganas district, had

HITAVADI,
July 27th, 1900.

been for a long time suffering for want of food with his wife and three children. He was at last reduced to such a hopeless condition that he was compelled to sell his wife for four rupees. What could be more painful than this?

55. The *Prabhat* [Calcutta] of the 1st August writes as follows :—

Lord Curzon's famine tour.

Lord Curzon, pained by the news of the prevailing distress, has left Simla to pay a visit to some of the famine stricken places. No other Viceroy left his happy Simla residence in this grilling heat of July. In 1896 Lord Elgin did not leave the Viceregal lodge even when famine broke out throughout the length and breadth of the country. He came down from the celestial height in the beginning of winter and then said that the outbreak was not very serious.

PRABHAT,
August 1st, 1900.

VI.—MISCELLANEOUS.

56. The *Kasipur Nivasi* [Barisal] of the 25th July writes as follows :—

The Lieutenant-Governor complimenting Ambika Babu.

The Lieutenant-Governor complimented Babu Ambika Charan Mazumdar of Faridpur as "my grand old man of Faridpur." We have always said

KASIPUR NIVASI,
July 30th, 1900.

and we again say that the Government honours true independence and patriotism. Why should it honour those who flatter their masters in private, and in public boast of their independence? We shall be glad to see talkative Bengali Babus profit by the noble example set by Ambika Babu.

57. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* (Calcutta) of the

"Coarse rice, coarse cloth."

25th July has the following in an article headed

"Coarse rice and coarse cloth" :—

SRI SRI VISHNU
PRIYA-O.
ANANDA BAZAR
PATRIKA,
July 25th, 1900.

For our present misfortunes we must thank ourselves. It is our own fault that we suffer. It has now become extremely difficult for respectable people to earn a livelihood and support their families. But this difficult and misery is of their own seeking. Half a seer of rice, a small quantity of pulses, a pinch of salt and a small supply of oil and spices are all that is required to support life, whilst only a few pieces of cloth are required to meet the demands of modesty and as a protection from cold. A monthly outlay of five rupees would be enough to secure all these requirements; why, then, do the respectable classes in the country suffer so much misery?

Our grandfathers and great grandfathers were as respectable people as we are, but they passed their days in happiness and plenty. They probably did not earn a tenth part of the money which we earn in these days, but they performed all the costly religious ceremonies which have been prescribed for the Hindu, while they were free from the feverish anxiety which at the present time troubles people seeking a livelihood and from the abnormally enlarged spleen and liver which have made the Bengalis of the day so many living corpses. What made that possible was the fact that they were content with "coarse rice and coarse cloth." Our tastes have become perverted, and we cannot now do without scores of costly things.

Sixty or seventy years ago the *bhadra log* as a rule, resided in the village those only living in towns and cities who found it necessary to do so for the purposes of trade or service. In the houses of well-to-do villagers there were one or more paddy *golas* and cows in the cowshed. In the adjoining garden were fruit trees and on the grounds in the immediate neighbourhood were grown kitchen vegetables. The villages were, as a rule, situated on the bank of some river, *banor*, or *beel*, and there was in every village at least half a dozen good tanks. There was consequently no want of water or fish. There was plenty of pasture land which was the common property of the village and on which the village cattle freely grazed. This made the keeping and rearing of cattle very easy. All the year round there was an abundant supply of rice, fish, vegetables, milk, and fruits. Coarse cloth was manufactured by *Jolas*, *Yugis*, and weavers, and the supply was plentiful. The *bhadra log* were perfectly satisfied with such coarse cloth and coarse food.

The villager took out a quantity of paddy from the *gola*, the women of his family boiled the paddy and husked it. They also did the work of boiling the rice. In those days few families entertained man servants, maid servants or cooks. It was the women of the family who drew water from the river or the village tank. In the early morning they did the sweeping of the house, painted the mud floor of the cottages with a cowdung solution and watered the cattle. The wealthy villager, of course, had menials in his employ, but the cooking and many other domestic duties were performed by the women of the family, who had to cook also for the servants.

Now, as to the way people passed their time in those days. *Brisakh*, *Jyaistha* and *Ashar* are the months during which fruits can be had in abundance. During these months most of the villagers regaled themselves with rice and milk, mangoes and jack fruits. They were passionately fond of fishing. As soon as the rains set in in the beginning of *Ashar* and filled the *khals*, *bheels*, and rivers with fresh water, various kinds of fish were seen to move up the current and swarm near the bank. That was the signal for the villagers, high and low, to bring out their fishing tackle, by means of which a large supply of fish was secured and brought home. In the month of *Bhadra* the newly reaped *aus* paddy was converted into *chira*, which was a delicacy. Any one who has ever tasted this *aus chira* mixed with slices of cucumber, kernel of the cocoanut, and fried stones of the jack fruit knows how delicious the thing is. But *Agrahayan* is the happiest month in the year, for it is then that the feast of the "new rice" is held. It is in that month that the *aman* paddy is first reaped, and boiled *aman* rice is a delicacy which even the gods might envy. In those days the villagers, as soon as the crop was reaped, made an offering of the new rice to the gods and the *pitrис* and then feasted themselves on it. People in those days did not care much for the sweetmeats which are in such high favour at present, and considered themselves supremely blest if they got a supply of sugar, *batasha* or *birkhandi*. *Lady Canning* had not yet made its appearance.

The piece of cloth which he wore constituted the whole wardrobe of the villager. The well-to-do occasionally put on a short coat and a *chudder*. In most villages one or two pieces of *chudder* were purchased at the cost of the whole village community for the use of any of its members who might require them for paying visits to distant relatives. There was no general use of shoes, only the wealthy occasionally wore slippers of the kind called *nagra*.

It is now clear how our ancestors were able to live happily on small incomes. What is the state of things now? Prices are now three or four times as much as they were in the past. Respectable people, as a rule, now live in

towns and cities. Things which formerly it was not necessary to pay for in villages have now to be bought with money. Our income has indeed increased, but our expenditure exceeds our income.

There are many articles which though our ancestors did not even in their dreams consider necessary have become with us things that cannot be done without. Formerly people did not wear even *chudders*, but to dress respectably at the present time one must command a supply of fine cloths, *chudders*, *pirans* and coats, socks, comforters, wrappers, pantaloons, &c., &c. As for shoes, one cannot move one pace without them. The article, again, must be high priced. And with shoes you must have also a brush and blacking.

In those days everybody, excepting the very wealthy, did a distance of half-a dozen miles on foot. But at the present time to perform a journey of even one mile, the Babus must have a carriage, a palanquin or a tramcar.

Perfumery has now become as much a necessary of life among the *bhadra log* as food. Soap has now taken the place of mustard-oil. Native women have given up the use of cocoanut-oil and cannot now do without a liberal supply of soap and English perfumery.

The reckless extravagance of the she-Babu is hastening the ruin of the Hindu family. Even a native clerk getting Rs. 5' a month cannot do without a man servant, a woman servant, and a cook, because his wife does not know how to cook and must not perform menial work. The poor man buys for her a copy of a manual of cookery and takes the trouble of teaching her to cook a few dishes. But the she-Babu complains that exposure to fire and heat brings on headache and she actually gets one or two fits of hysteria. What can the husband do but entertain a cook? These she-Babus are reduced to a sad plight. Many of them are so weak and debilitated that medical aid is indispensably necessary to their safe accouchement. Not a few indulge in the luxury of lying in an easy chair under the punkha in full swing. Their only occupation would seem to be to either quarrel or do wool work, and as regards those among them who are literate to read Bankim Babu's novels.

If this daily increasing deterioration of the village community is to be arrested, the people of this country should eschew all articles of European luxury. Thirty years ago, certain highly-paid appointments and almost all the small posts in the public service were reserved for the natives of the country. They cannot any longer expect to obtain those appointments, for poor whites now accept even posts carrying a salary of thirty or forty rupees a month. The profession of law is overstocked, and "four vakeels for a rupee" has now become a common saying. The number of Munsifs and Deputy Magistrates is small and the pay and prestige of their posts has been considerably reduced. As for clerks, one must consider one self exceptionally lucky if after twenty-five years service one is able to rise to the 100 rupee grade. Under these circumstances, if we must live we must give up all luxury and content ourselves with "coarse rice and coarse cloth." Let all Bengalis, men and women alike, fight the battle of life as it was fought by their ancestors in the past, or the Bengali race will be doomed to speedy destruction.

58. Referring to the rumour that the Queen was dead, the *Hindi*

Bangavasi [Calcutta] of the 30th July says that the rumour about the Queen's death. The rumour has been duly contradicted by official report. May God grant Her Majesty a long life

so that the Indian people may live comfortably under her auspicious reign.

59. The *Kangal* [Cooch Behar] of the 1st August has the following:—

"Seas of blood"

According to the Christian scriptures, "without the shedding of blood there is no redemption."

Jesus Christ sacrificed himself on the cross for the redemption of sinners. He promoted the welfare of the world with His own blood. If He had not been killed by the Jews, if His sacred blood had not been shed on the cross, the world would not have heard the name of Christianity. The blood of Jesus is the seed from which the Christian world has arisen.

After Christ, Christian men and women shed their blood to preserve their religion. History tells us how pious Christians offered up their lives at the stake and at the hands of the executioner—how many such men and women were stoned to death. It is to this noble spirit of Christianity, to this picture of self-sacrifice, that the author of the Christian scriptures referred when he

HINDI
BANGAVASI,
July 30th, 1900.

KANGAL,
August 1st, 1900.

wrote in letters of gold—"without the shedding of blood there is no redemption."

But let us now consider how the Christian world has since been acting up to this noble Christian maxim. The Christian missionaries say with evident exultation that Mahomet preached his religion at the point of the sword, but Christianity is a religion of peace. Mahomet shed seas of blood, but Christianity has brought peace and goodwill on earth. "Whosoever shall smite thee on thy right cheek, turn to him the other also" is a maxim next to the Christian heart. Nothing can be more consoling than these maxims. It is a regret, however, that there is a wide difference between Christian principle and Christian practice. Jesus Christ advises his disciples to shed their own blood to spread Christianity, but does not the Christian world shed other people's blood to found empires? There is historical evidence to support this statement.

1st. A large number of Irishmen, failing to gain the right of self-government from the British Government, left their country and went to America. There they came into contact with the Indians, the natives of the soil. But it was not convenient to these Irish settlers to allow these natives to range the American forests as freely as they desired. So these disciples of Christ began to kill the Indians unhesitatingly like beasts. The innocent natives of America were thus gradually sacrificed with the Christian sword. A torrent of blood was shed, and then the soil was washed by this blood, and on it was raised the Christian Church. It is known to the reader of history how much savage blood was shed in order to lay the foundations of Christian civilisation in America.

2nd. Blood has been shed in Africa also for the establishment of Christian supremacy. The black Africans were living happily in their native forests with their wives and children. But they were suddenly disturbed in their repose. They saw an army of white men with swords and rifles entering into their forests like hunters and shedding pools of blood wherever they went. The disciples of Christ killed the Africans by force and by stratagem and established their rule in Africa.

3rd. The third scene is laid in Australia. Here also the Christians washed the soil with native blood and thus purified it according to the light of their religion. History leads us to the inevitable conclusion that whenever the Christians go to a country to colonise it, they make rivers of blood flow. Wherever the Christians have founded their colonies, there native races have been exterminated. The soil is wetted with native blood before the Church is built upon it. The Musalman's might have been less civilised, less enlightened, less moral than the Christians, but they did not earn so much discredit as the Christians have. They used force to spread their religion, but they granted equal rights to those who embraced their faith! Musalman colonisation did not bring about the extermination of native races, and savage tribes accepting their faith became a part and parcel of the Musalman community.

Preaching religion at the point of the sword is no doubt a dreadful thing, and no one would justify it; but the Musalman's using of force to propagate his religion was never more dreadful and harmful than the man-slaughter carried on by Christians in America and Africa and Australia to gratify their desires. In the early days of Muhammadanism the Musalmans fought with the infidels to convert them to their faith; but they did not interfere with the peace and happiness of those who embraced their faith. In this respect Musalmans did better than the Christians are doing.

The Christians, too, fought with image-worshippers in ancient times. History bears witness to this. Not sweet words alone, but even the sword has been sometimes used to propagate the gospel.

URIYA PAPERS.

URIYA AND
NAVASAMVAD,
July 11th, 1900

Dried food for famished children.

60. The *Uriya and Narasamvad* [Balasore] of the 11th July is glad to find that a Company in England has sent to India, through the Lord Mayor of London, 360 boxes of dried food for the use of famished boys and girls, and hopes that this providential supply will prove useful to many famished children.

61. The same paper has reason to believe that the wife of the Governor of Bombay has endeared herself to the public by personally distributing relief among the poor and famished at Poona, and has thereby set a noble example to other European ladies.

URIYA AND
NAVASAMVAD,
July 11th, 1900.

62. The same paper recommends that the Manipur State prisoners, now stationed at Hazaribagh, may be allowed to proceed to Brindaban, where they intend to pass the remaining days of their lives and that their present allowances, which have been found to be very insufficient, may be increased.

URIYA AND
NAVASAMVAD.

63. The *Sambalpur Hitashini* [Bamra] of the 11th July regrets to learn that want of cattle in Guzrat and other places in the Western Presidency has compelled many to till their lands through human agency. This has consequently proved very expensive. The writer observes that this state of things cannot last long and that steps should be taken to procure cattle from elsewhere.

SAMBALPUR
HITAISHINI,
July 11th, 1900.

64. The same paper is glad to learn that Government has sanctioned a monthly allowance for the maintenance of Babu The Bengali poet pensioned. Hem Chandra Banerjee, the Bengali Poet, who has had the misfortune to lose his eyesight.

SAMBALPUR
HITAISHINI.

65. The *Samvadahika* [Balasore] of the 12th July approves of the policy of Government in placing some select Deputy Collectors in charge of districts, for they are more experienced than the young Civilians, who are generally placed in such charge.

SAMVADVAHika,
July 12th, 1900.

66. The same paper regrets to find that cholera has made its appearance in the three districts of Orissa, and that this was owing partly to the immense pilgrim traffic, which the Bengal-Nagpur Railway carried on during the last *Rath Jatra* festival.

SAMVADVAHika.

67. The same paper is glad to find that the people of Balasore are now busy preparing themselves for an enthusiastic and loyal reception of His Honour, whose Balasore tour programme has already been notified in the Government Gazette.

SAMVADVAHika.

68. The same paper is sorry to learn that the rains have failed in several thanas of the Balasore district, and that the paddy plants instead of growing properly are withering away. Unless it rains soon, the paddy crop will not be a good one. The writer learns that Mohurbhanj fares equally badly.

UTKALDIPIKA,
July 14th, 1900.

69. The *Utkal dipika* [Cuttack] of the 14th July is unable to understand how the Raja of Rampur can entertain and adjudicate upon civil suits, that are to be instituted by Brahmins, upon whose revenue-free lands he has fixed revenue by the last settlement proceedings.

UTKALDIPIKA.

The writer observes that it is a pity that Tributary Chieftains like the Raja of Rampur should be required to review their own judgments, a privilege which is not granted to Judges in British India.

70. Referring to the proceedings, instituted against Karuna Sindhu Mahanti and others, under sections 183 and 500 of the Indian Penal Code, by the Deputy Magistrate of Bhadrak, the same paper points out that since the proceedings were quashed by the High Court they should not have been instituted at all.

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 4th August, 1900.

